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FIFTY YEARS

OF

Sunday School Work

AND

Christian Literature

FOR

CONGREGATIONAL CHURCHES.

Constitution of the Congregational Sunday-School and Publishing Society.

ARTICLE 1. This Society shall be called the CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, and all persons who were, at the union of the Congregational Board of Publication with the Massachusetts Sabbath-school Society, life, corporate, or honorary members of either of said societies, shall be corporate members of this Society. But only such shall be allowed to vote as are members in regular standing of some Orthodox-Congregational Church.

ART. 2. It is the object of this Society to print, publish, procure, sell, and circulate such books, tracts, and periodicals as are adapted to explain and advance the distinctive doctrines and precepts of the Gospel, illustrate a genuine Christian experience, aid in enterprises of Christian activity, and support the Congregational faith and polity, as professed and defended by our Puritan ancestors in New England, and by the Orthodox-Congregational Churches of the United States; also to establish and aid Sabbath schools, supply Sabbath-school libraries, and otherwise promote Sabbath-school education, and to print, publish, sell, and distribute such books, periodicals, and publications as may tend to this end.

ART. 3. Any person may become a member for life of this Society by paying into the treasury thereof twenty dollars.

ART. 4. The Annual Meeting of this Society for the choice of officers, and for presenting the accounts, reporting the proceedings of the Society, etc., shall be held at such time and place as the Managers shall direct.

ART. 5. The officers of this Society shall consist of a President, two or more Vice-Presidents, one or more Secretaries, a Treasurer, and a Board of Managers, consisting of twenty-one members, of whom the President shall be one, and Chairman of the Board; and there may also be chosen a Board of Councilors from the Chairmen of the Sunday-school committees that may be appointed by the several State Associations or Conferences of the Congregational churches. All the foregoing officers shall be chosen by ballot.

ART. 6. The business of the Society shall be conducted in Boston by the Managers, not less than seven of whom shall be a quorum.

ART. 7. The Managers shall have power to call special meetings of the Society; to manage its funds; fill all vacancies that may occur in the Board during the year; publish such books, tracts, periodicals, and other works, as they may deem expedient; consult with the Board of Councilors; and to adopt such other measures as may, in their opinion, promote the objects of the Society.

ART. 8. The Board of Councilors shall receive notice of all meetings of the Board of Managers, and shall be entitled to attend these meetings, and to take part in them as honorary members. And matters of importance may also be referred to them for advice.

ART. 9. Stated meetings of the Board of Managers shall be held on the second Monday in June, September, December, and March. The Secretary shall call special meetings whenever desired by any two members of the Board. And any member of the Board who shall fail in any year to attend one half of the meetings of the Board, without an excuse accepted by the Board, shall be ineligible for reëlection as a member of the Board for the year next following.

ART. 10. The meetings of the Society and of the Board of Managers shall be opened with prayer.

[CONTINUED ON THIRD PAGE OF COVER.]

1832-1882.

FIFTIETH ANNUAL REPORT

OF THE

Congregational Publishing Society,

INCLUDING A SKETCH OF ITS HISTORY,
AND ITS PRESENT MISSION WORK.

PRESENTED AT THE ANNUAL MEETING,

MAY 30, 1882.

BOSTON:
CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY,
CONGREGATIONAL HOUSE, COR. BEACON AND SOMERSET STS.
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THOMAS TODD, PRINTER, 1 SOMERSET STREET, BOSTON.

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C. H. HUTCHINS, Esq.
Rev. J. W. WELLMAN, D.D.
Rev. J. T. DURYEA, D.D.

ANNUAL MEETING.

THE Fiftieth Annual Meeting of the Congregational Publishing Society was held in their Depository, Congregational House, Boston, May 30, at 10 A.M.

Rev. Dr. Duryea was called to preside, and led in prayer.

The records of last meeting of the Society were read and approved. The report of the Board of Managers, presented in the two departments — historical and mission work — by the two Secretaries, was adopted and referred to the board for publication. The report of the Treasurer was read and accepted. The amendments to the By-Laws of the Society, duly proposed in the notice of the present meeting, were severally considered and adopted, as follows:

1. *Voted*, That the words "Sunday school and" be inserted after the word "Congregational" in Article 1st, and that the managers secure legal recognition of this change of name.

2. *Voted*, That Article 4th be amended to read, "Held at such time and place as the Board of Managers shall direct."

3. *Voted*, That in Article 5th, "two" be substituted for "five," and "twenty-one" be substituted for "fifteen." Also, after "board" (line 4th) be added "and there may also be chosen a Board of Councilors from the chairmen of the Sunday-school committees that may be appointed by the several State associations or conferences of the Congregational churches."

4. *Voted*, That after "expedient," in Article 7th, there be added, "consult with the Board of Councilors."

5. *Voted*, That a new article be inserted after Article 7th, as follows: "The Board of Councilors shall receive notice of all meetings of the Board of Managers, and shall be entitled to attend these meetings, and to take part in them as honorary members; and matters of importance may also be referred to them for advice."

6. *Voted*, That to present Article 8th be added, "and any member of the board who shall fail in any year to attend one half of the meetings of the board, without an excuse accepted by the board, shall be ineligible for reëlection as a member of the Board of Managers for the year next following."

7. *Voted*, That the several articles of the By-Laws, as now amended, be numbered consecutively.

The officers of the Society were elected by ballot for the coming year. For their names, see preceding pages.

Voted, That we, as a Society, request the pastors of our churches to place the Benevolent department of our Sunday-school work among the objects for contributions from their congregations.

Adjourned to the public services to be held on Wednesday, 2 P.M., in Tremont Temple.

At the public meeting, after the opening exercises, and a statement from the Sunday School Secretary, an address by Rev. Michael Burnham, of Boston, was given. The Society then adjourned.

FIFTIETH ANNUAL REPORT

OF THE

BOARD OF MANAGERS.

On this fiftieth anniversary of the Massachusetts Sabbath School Society — which is the fifty-third of the Congregational Board of Publication, and the fourteenth of their union as the Congregational Publishing Society — it is becoming to have special recognition of the Divine Hand which raised up these kindred societies, blessed them in their distinctive work, and finally guided them to a harmonious union and a consequent reduplication of their efficiency, as both a Theological and a Sabbath School Publishing Board for our denomination.

A brief sketch of their histories, as separate and as united, is proper.

HISTORICAL SKETCH.

The present Congregational Publishing Society is the resultant of several separate forces acting in the same plane at much earlier dates. These forces originated in the thorough and extensive revivals of religion at the beginning of the present century. The consequent quickened spirit of benevolence sought new openings and organized new agencies to extend the growing kingdom of Christ. Then was the birth-time of Home and Foreign Missions, Sunday Schools, and the Temperance Reform. The special importance of instructing the young in the doctrines and duties of a spiritual religion led to the formation of societies for furnishing and distributing a dis-

tinctively evangelical literature, such as could not then be obtained through private publishing houses.

In October, 1824, the superintendents and teachers of the evangelical Sunday schools in Boston held a meeting to consider the propriety of forming a State Sabbath School Union. A committee then appointed reported soon after in favor of such a movement. A meeting was called of delegates from the Congregational, Baptist, Episcopal, and Methodist Sunday schools. This convention was held May 25, 1825, and such a union was formed, called

THE MASSACHUSETTS SABBATH SCHOOL UNION.

The object of this Union, as defined by its constitution, was "to promote the opening of new, and the increase and prosperity of old, Sabbath schools, within the limits of the State; to form depositories for supplying schools with suitable books on the lowest terms possible; to stimulate and encourage each other in the moral and religious instruction of children and others," etc. It was made auxiliary to the American Sunday School Union, formed the previous year, and was to correspond with it regularly.

Any Sunday school, by the payment of one dollar annually, and sending an annual report, became a member and entitled to vote by a delegate in all its meetings. Life members were made by the payment of ten dollars. The overplus of its receipts above its few expenses went to the American Sunday School Union. Its affairs were managed by a board of eighteen members, including all other officers, and of whom five constituted a quorum. This simple organization is substantially retained in our present Society. The records show that only the Congregationalists and Baptists were interested and active members of the Union.

At the first annual meeting of the Union, in the vestry of the Old South meeting-house, June 1, 1826, the secretary reported a membership of fifty-five schools, of which forty were Congregational. The managers had employed six theological students of Andover during their four weeks' vacation. These

had visited one hundred and thirty-three towns and collected $106.92 for the uses of the Union, at an expense of only thirty-seven dollars.

The second year reports one hundred and twenty delegates and several life members present at the annual meeting, the employment of twenty-four agents for five weeks each to visit, encourage and organize Sabbath schools, and the establishment of a depository for the supply of Sabbath-school books in the basement of the Hanover Street Church, to be in charge of the agent of the American Tract Society.

The demand for such a depository is indicated by its sales during its few months of more than thirteen hundred dollars' worth of books and maps of the American Sunday School Union. The donations of the second year were $340.25, and its Sunday-school membership two hundred and eighty-nine. The business of the depository so increased in the third year that a separate superintendent, Mr. Samuel N. Tenney, was appointed, and in January, 1828, Rev. Artemas Bullard was employed as general agent among the Sunday schools in the State. Mr. Tenney felt compelled to resign soon after, from ill-health, and Mr. Christopher C. Dean was selected — who so long and faithfully held the position of depositary.

At the annual meeting, May, 1828, a publishing committee was appointed "to publish the annual report, a Sabbath-school periodical, and such other works as they might think best." This committee began our series of Sunday-school library books by the issue during the year of nine small books, chiefly conversations on foreign missions. It also began, in July, 1828, the publication of a monthly periodical, *The Sabbath School Treasury.*

The difficulties of a union society soon became apparent. The Episcopal and Methodist delegations had early left the Union, and it had become predominantly Congregational. In its third year the books in the depository were placed in separate departments, as they were Congregational, Baptist, or neutral, and libraries were supplied accordingly as requested. To simplify this clumsy arrangement as well as to facilitate

the operations of the Union, the managers, in the winter of 1831, appointed a committee "to consider the expediency of an amicable separation between the two denominations who now compose the Massachusetts Sabbath School Union." At the next annual meeting, 1832, the committee reported favorably and presented a basis of separation; which was adopted with great unanimity, on the belief that "more would be done to promote the cause of Sabbath schools in each denomination, and with as much or more real Christian union, if each were left to manage its Sabbath-school operations in its own way." The terms of separation adopted were: after paying all debts, one third of all the property remaining should be given to the Baptists and two thirds to the Congregationalists. Thus ended the Massachusetts Sabbath School Union, May 30, 1832; as Rev. B. B. Edwards then said, "though nominally divided, yet really doubled."

On the following day, May 31st, the delegates and life members of the Congregational Sunday schools then belonging to the Union met and formed

The Massachusetts Sabbath School Society.

The new Society adopted substantially the constitution of the Union, and continued most of its former board of officers. But it yielded up the Union Depository at 47 Cornhill to the new Baptist Sunday-school organization, and established a new one of its own at No. 24 Cornhill.

The first need of the new Society was a series of books for Sunday-school libraries more distinctively doctrinal than the books of the American Sunday School Union, which had heretofore formed its chief supplies for libraries. During its first year the Society published twenty-one books, and began a monthly publication, January, 1833, called *The Sabbath School Visitor.* That such a magazine for teachers and adults was needed is proven by the fact that, within the first five months, its subscribers increased to five thousand. *The Sabbath School Visitor* continued with an enlarging list until January,

1844 — eleven volumes — when it assumed a new title as *The Congregational Visitor.*

The field of the Society widened from year to year, and new agencies and methods were successively adopted to meet the growing demands of Sunday-school work. It was a natural and healthful enlargement. The main directions of its labors were: 1. For awakening a deeper interest among the churches in the importance of Bible teaching to the young. 2. For publishing and circulating helps for Bible study and books of a distinctively evangelical character for Sunday-school libraries and families. 3. For collecting and disbursing contributions from the churches, Sunday schools and individuals to organize new Sunday schools in waste places, and especially in the West, through its home missionaries, and to furnish such with small libraries as a starting impulse. In these three main directions just indicated the Society made a progress quite rapid for its early years, and before the many present competing private publishers had entered into the business of issuing lesson helps of a less definitely religious character.

The Society's progress in its threefold work is here given in a very brief and general way.

I. Awakening Interest in Sunday Schools. Rev. Artemas Bullard, the previous agent of the Union, had removed with his work to St. Louis. Rev. Christopher Marsh, of Biddeford, Me., was appointed general agent to visit the churches, aid in their own Sunday-school work, and to solicit funds for the Society's work of extension in the West. After about two years' labor, Mr. Marsh's health compelled him to resign, and Rev. Asa Bullard — at the time Secretary and General Agent of the Maine Sunday School Union — was elected to the office. Mr. Bullard entered upon his duties March 1, 1834. He now lacks less than two years of a half-century's continuous and most acceptable service in this important and enjoyable department of church work.

II. Furnishing Helps and Libraries. The publishing com-

mittee immediately began the issuing of books for Sunday-school libraries, and pressed this work as rapidly as they could secure the means to print the best selections out of the many manuscripts furnished. These books included many denominational works. The subject of infant baptism had an early attention; also those of youthful piety and household religion. Several volumes of biography of the Pilgrim Fathers were published, as well as books on our Congregational polity; insomuch that hardly a topic of interest to our churches has failed to receive some brief, clear, and practical discussion.

In 1835 was issued the first descriptive catalogue of our Society's publications, and also the first formal question book for classes: on Romans, by Rev. Harvey Newcomb. Twelve thousand copies of this were sold in its first year. In this same year the depository was moved to No. 13 Cornhill, the center and historic home of Congregational Sunday schools for forty years.

During the first seven years the Society published 352 works, of which 203 were for libraries, 17 were question books, and 3 were singing books. At the date of its union with the Congregational Publishing Society, in 1868, it had issued 750 publications of different classes, of which 700 were bound volumes suitable for Sunday-school libraries. They were by our best writers; and no simpler and clearer statement, or in purer style, of the essential doctrines and duties of the Gospel can be found. They aim not to be profound or exhaustive, nor to be ornamental and sensational, nor to gratify fastidious tastes for fiction; but to set practical truths before young minds with such facts and illustrations as shall make evident and impressive the Christian doctrine and life as their daily duty to the youngest learners.

In 1843 *The Sabbath School Visitor* closed its tenth and last volume. The demand had defined itself into a double want — a monthly magazine especially for parents, Sunday-school teachers, and adult classes; and a weekly newspaper for children. *The Visitor* consequently became *The Congregational Visitor*, enlarged and more definitely denominational.

And *The Well-Spring* came forth to the surface, for the little ones, with an enlarging flow through its now thirty-eight years and more, for the small guests who increasingly come to its waters.

Its thousands of readers cannot know the thoughtful care expended over its columns, that only the best and wisest articles attainable shall find place, and that no sensational, frivolous, or misleading sentence shall taint the youthful thoughts. Its attractiveness lies, not in fantastic vagaries, nor artificial stories, but in its simple biblical teachings of the way of life. It has never attempted to compete with juvenile papers made to sell, but has kept singly as it could to its one purpose of adapting the teachings of the Bible to young minds; and it has trusted to the Christian sense of parents and teachers to care for its circulation.

III. Planting Sunday Schools in Destitute Places. The Managers engaged as soon as possible in this prime object of the organization of this Society. At first the Sunday schools of the many newly-formed churches in our own State required the chief contributions furnished for this benevolent work, and all surplus gifts were sent directly to the American Sunday School Union. An indication of this purely benevolent purpose of the Society is the fact that, during the first year of its existence, nearly one half of its receipts from donations — $278.89 — were sent to aid schools in the West, and the remainder to the American Sunday School Union for the same object. In its second year it agitated and secured the formation of many juvenile benevolent associations for aiding less favored children. Not only home destitutions and those in the West, but in Canada also, received attention and help. Each year reported an enlarged benevolent work and increasing donations from the friends of Sunday-school extension. One sample from this department must suffice, of what might be a stirring chapter of many pages. In 1839, on a direct and earnest request for aid from the Missouri Sabbath School Union, four hundred dollars were appropriated for destitute schools within that State.

This grant proved the beginning of movements of great consequence. Its immediate result was the legal incorporation of the Society. An act was secured from the Legislature of Massachusetts during the winter of 1840, and the Society was duly organized July 23, 1841. The Massachusetts General Association of that date officially and cordially recommended "the missionary operations of the Society in the destitute parts of our country." County auxiliaries to this work were formed in other States than Massachusetts, and adopted the question books and publications of the Society. For a more intelligent work, the Society's secretary made an exploration visit to the West. It revealed such a need as immediately led to a more direct, systematic, and energetic plan for its supply. Small libraries, varying from eight to twenty-five dollars in value, were sent to new and destitute Western Sunday schools. These were put under the care and supervision of home missionaries and pastors, and were distributed without further expense to the Society. The churches responded cordially to this increasing demand for aid. The sending out of special Sunday-school missionaries was suggested; but while the work could be so well done, and gratuitously, through the missionaries on the ground, the Society declined further agencies. By its policy, since uniformly followed, of acting through the pastors in the field, all contributions received for its benevolent department have gone without diminution according to the donors' expressed intentions.

The teachers sent out by "The Ladies' Society for the Promotion of Education at the West" did very effective service in the placing of Sunday-school libraries.

The dissolution of the Society's auxiliary relation to the American Sunday School Union, in 1839, facilitated these enlarged operations, as well as gave it full freedom to supply the Western schools with our denominational literature, which they sought. This demand became ultimately so pressing that the managers issued a circular for opinions on the proposition of sending agents to the West "to extend our publications."

Western men advocated it strongly, and a Congregational Sunday school in Albany, N. Y., proposed to raise $150 annually toward the support of such an agent. The Albany Convention approved and called forth similar offers. In 1853 two ministers were appointed — Rev. James Hall, of North Scituate, R. I., to Wisconsin, and Rev. D. B. Nichols, of Warren, Iowa, to that State and northern Illinois. They were directed to "aid the Congregational pastors and churches in strengthening and organizing Sunday schools, attending and addressing conventions, and in general having oversight of this Christian work in the West." This department was termed the Western Sabbath School Agency. Within six years no less than eleven different agents were engaged in almost as many different Western States in this missionary work.

Their labors naturally raised the question of a similar movement for the Eastern States. The managers, through a circular, asked the opinion of the churches if they were ready to undertake it. The replies led to the calling of a convention of the Sunday schools of the Congregational churches of the State at Springfield, September 14, 1860, and immediately after the session of the first State conference of these churches. The result was a deeper interest in the subject, and arrangements for another similar convention to settle upon a policy. But the outbreak of the rebellion sadly interrupted the plans of this Society. The camp, the battle-field, and the hospital demanded its attention and labors; and its new publications were chiefly for the many Sunday-school members in the army and navy. The business disturbances following the war so diminished the Society's resources that the Western agency came practically to an end; only one missionary being engaged in its work, and he amongst the Sunday-school soldiers of the Union armies.

Such, in brief, has been the genesis and development of the Sunday-school department of our present Congregational Publishing Society, up to the date of its union with the Congregational Board of Publication.

Statistics of its officers, receipts, and donations, as far as now obtainable, will be found at the end of this report.

Theological and General Literature.

The origin and growth of our present Theological department are not inferior in interest. Its rise is traceable to the same influences as the revivals at the beginning of this century. Those revivals naturally brought forward the before too much neglected doctrines of the Gospel. The earnest discussions unavoidably consequent emphasized the necessity of fresh, distinct, and sharply-defined formulas of the truths of the Gospel to the strengthening of the newly-formed and the resuscitated churches. The times called for plain statements and arguments in defense of recovered doctrines. It was a natural result that their believers and advocates should unite to procure and circulate such theological treatises as the exigencies of on-going discussions required. Tracts and small volumes were demanded, pithily stating and defending the truths of the Bible against the vague and dully-defined ideas of that day.

It was such a conviction which called together a meeting of devoted Christian men, both pastors and laymen, to deliberate upon the situation. After frequent and prayerful consultations, a business meeting was held in Taunton, June 24, 1829, which resulted in the formation of a society called, modestly,

The Doctrinal Tract and Book Society.

Its object, as defined by its constitution, was "to procure and circulate such tracts and books as are adapted to explain, prove, and vindicate the peculiar and essential doctrines of the Gospel, and to discriminate between genuine and spurious religious affections and experience." The Society aimed to be simply an almoner of the benevolent who wished to promote a sound doctrinal teaching through the circulation of positive and carefully written tracts and small volumes, at home and among Western churches and home missionaries;

such as could not be then found in private bookstores, and as the American Tract Society could not publish on its union basis.

A series of doctrinal tracts written by eminent ministers was immediately begun, and extended as rapidly as the Society's means permitted. These were sold at cost, and in quantities for donation, as purchasers pleased. There was at first no representative collecting agent, and no distinctive depository. It was but an unobtrusive instrument for the diffusion of sound doctrine as Christians might want it. The extent of such a want is indicated in the fact that the average annual circulation for the first twenty years was over half a million pages.

These tract morsels awakened a demand for larger works, and especially for reprints of the writings of the early New England divines. To measure this demand, the Society in 1847 appointed Rev. Sewall Harding as agent to raise a publishing fund of at least twenty thousand dollars. This effort was so far successful that in 1850, March 16, it became incorporated. It established a depository at 113 Washington Street, and enlarged its catalogue to include many standard theological works. These were mostly such as the limited demand for would not invite the attention of private publishers, but were "such as have long been considered a desideratum for the libraries of ministers and churches" — works which needed to be in the market, and at a cheap price, all the more because the loose popular reading did not demand them. Some of the larger works, such as those of Hopkins and Emmons, on which some invidious comment has been made as a waste of funds, were paid for by individual subscriptions *made for that special purpose*, that these valuable works might be perpetuated complete, and in cheap editions, and donated to missionaries and parochial libraries. Other similar subscriptions enabled the Society to add to its list standard works, both reprints and originals, upon the history and polity of the Congregational churches of New England.

At the above date, a few hundred dollars came to the use

of the Board from "*The Evangelical Society of Publication*," organized a few years before for local purposes upon the same idea. It had become needless in a field so much more largely occupied to a similar end, and it dissolved, transferring its funds and trusts to the Tract and Book Society.

The better to meet this broadening work, and the requests of its constituency, the Society secured, by a new incorporating act, in 1854, a change of name to

THE CONGREGATIONAL BOARD OF PUBLICATION.

Its previous life members became corporate members, by whom its business was managed, and to whom new members were added by ballot after nomination by the executive committee. Life members were made by the payment of twenty dollars and were entitled to attend and share in the discussions, without voting, at all meetings of the board. Its executive committee consisted usually of eight members.

The newly named society removed its depository to rooms in the Tremont Temple and enlarged its list of publications. It also greatly increased its grants to pastors' libraries, western collegiate institutions, and to both home and foreign missionaries. To these objects it received many large donations from private persons as well as congregations. As its sales were sufficient to meet its small current expenses and renew exhausted editions of its books, it largely added to its benevolent grants as well as increased its catalogue of reprints of the early divines.

It seemed wise to the executive committee, in 1862, to close its separate depository and remove its books to that of its kindred organization — the Massachusetts Sabbath School Society — at No. 13 Cornhill. It was believed that the transfer would facilitate the circulation of its publications and at the same time increase its benevolent grants by decreasing its expenses of management. As the board aimed to be — what it had been from the beginning — simply "a channel of benevolence for the supply of a sound theology to the church," a place and agent for the sale of its publications to such as wanted them would meet all its needs.

But under the law of affinities, two so nearly related societies under one roof must draw together in one, especially when the same agent served them. In consequence, representative committees were chosen from each to confer upon a union. In due time such a union was accomplished by which their original functions were preserved and invigorated, and their common work was impelled onward by their combined resources and influence. An enabling act of consolidation was secured from the State Legislature, March 9, 1868, and at their annual meetings in May following the two societies passed the necessary votes and became thenceforth one organization under the name of

THE CONGREGATIONAL SABBATH SCHOOL AND PUBLISHING SOCIETY.

In the articles of agreement "all the rights, privileges, interests, and property" of the Congregational Board of Publication were transferred to the new society; which in return "assumed and became liable for all debts and liabilities of the Board of Publication." Thus all the trusts which had been committed to the latter society by its founders and subsequent members and donors were secured and pledged to be fulfilled by the combined organization. The second article of the new constitution expresses and assures the objects at which each society had aimed.

ARTICLE II. It is the object of this Society to print, publish, procure, sell, and circulate such books, tracts, and periodicals as are adapted to explain and advance the distinctive doctrines and precepts of the Gospel, illustrate a genuine Christian experience, aid in enterprises of Christian activity, and support the Congregational faith and polity as professed and defended by our Puritan ancestors in New England and by the Orthodox Congregational churches of the United States; also, to establish and aid Sabbath schools, supply Sabbath-school libraries, and otherwise promote Sabbath-school education, and to print, publish, sell and distribute such books, periodicals, and publications as may tend to this end.

The different aims and methods of the two societies are thus retained and secured, and they reappear in the two departments as the Sunday School and the Theological and General Literature departments. Each of these departments has

its own supervising and publishing committee, its own secretary and representatives in the committee of agencies and charities, while both are under the direct control and approval of the whole board of managers of the Society. The union of the two original societies has wrought successfully thus far in its present simple organization.

The remaining history of our Society can be very briefly given. Its outward facts are few. The name, while it plainly expressed the double purpose of the organization, was, nevertheless, thought to be too cumbersome for convenient use. As soon, therefore, as the public had studied and received its meaning and approved of a shorter title, an abbreviation of name was unanimously voted. A petition to the Legislature secured a legal change of its title to its present form —

THE CONGREGATIONAL PUBLISHING SOCIETY.

The act was passed by the Legislature and adopted by the Society May 26, 1870. No change was made in its double purpose, its constitution, its terms of membership, or its policy. The by-laws of the managers simply were revised to give more prompt and efficient energy to its work; and thus it has continued unto the present day.

The success of the Society has since amply justified the wisdom of the union. Its business soon so increased that its depository became too strait for its many visitors, and it was felt necessary to remove from the old and familiar quarters of No. 13 Cornhill — occupied from 1835 until February, 1873, more than thirty-eight years — to its present ampler rooms in the Congregational House, Beacon Street. The Society was enabled to add to its list of publications many books of great and permanent value, both to the ministerial and the Sunday-school library departments. The "Society for the Promotion of Christian Knowledge," disbanded in 1870, gave to our Society five thousand dollars; its "annual income to be used in the distribution of books, under the direction of the committee of agencies and charities." Still the applications for donations to needy schools and churches surpassed, and do still surpass,

with the contributions to this object from our churches and the donations which the managers have been able to grant from the small excess of its profits above current expenses.

In 1873 the experiment of a branch depository in Chicago for the supply of western schools and individuals was begun, under the management of Mr. John Fairbanks, for five years. But the result was not encouraging enough to continue it longer.

A movement most gravely affecting the Society was recommended in the National Council of Congregational churches at New Haven in the resolution, "that we advise the Congregational Publishing Society be disembarrassed of all work incongruous with a strictly business enterprise; and that every possible effort be made to promote its prosperity in its special field by securing, through its agency, the publication and sale of denominational and Sunday-school literature of a high order." To secure such disembarrassment, the Council further recommended that its "missionary Sunday-school work be incorporated with the work of the American Home Missionary Society."

In a full confidence "that every possible effort (would) be made to promote its prosperity in its special field," and with a cheerful readiness to follow the advice of a body representing the Congregational churches of the nation, our managers opened a correspondence with the executive committee of the American Home Missionary Society upon the terms of transfer of so vital a part of its constitutional work. The result of that correspondence is contained in the following minute, mutually agreed upon by the executive boards of the two societies:

1. That the missionary work in its organization and detail of forming and supervising Sunday schools throughout the country be exclusively the care of the American Home Missionary Society.

2. That the preparation and publication of Sunday-school books and literature of all kinds be exclusively the care of the Congregational Publishing Society.

3. That all efforts and suggestions for the missionary Sunday-school work hitherto made by the Congregational Publishing Society be remitted to and assumed by the American Home Missionary Society.

4. That the American Home Missionary Society furnish all its supplies of

books and literature in doing its missionary Sunday-school work through the Congregational Publishing Society.

The plan went into effect April 1, 1876. It was an experiment, and its workings were watched with interest by the friends of both societies.

According to a statement made before the next National Council, at Detroit in 1877, by the then Secretary of this Society, Rev. J. O. Means, D.D.: "In the eighteen months which have elapsed since the work was formally transferred to the Home Missionary Society, there has been a falling off of sixty per cent., and possibly the falling off is seventy per cent., from the average of the previous five years. The gratuitous issues in filling the orders of the Home Missionary Society for the eighteen months have been at the rate, in round numbers, of $2,500 per year. The average of the previous years was $8,500 per year." The amount of contributions acknowledged for Sunday-school work in the *Home Missionary* for the same eighteen months was $3,072.02, the first sum being received in December, eight months after the announcement of the transfer. The Secretary's statement received the commendation of the Council and was published in its minutes. The still further working of the new arrangement was such that the next National Council (of 1880) recommended that the two societies "confer for the purpose of adjusting more effectually their mutual relations, and securing unity and harmony in the prosecution of that missionary Sunday school) work."

Upon this recommendation, conference was had between the executive committees of the two societies, which resulted in an agreement, unanimously adopted by each Board:

1. That the accounts of the two societies be kept distinct, and that the efforts in missionary Sunday-school work in each be entirely under its own control.

2. That in using any funds at its command for missionary Sunday-school work, the American Home Missionary Society will give preference, in purchasing, to the Congregational Publishing Society, and that, in turn, the Congregational Publishing Society will give preference to requests of the American Home Missionary Society for this kind of aid — as far as the funds in the charitable department of the Congregational Publishing Society allow, consistently with existing trusts and pledges, and the demands of other missionary work upon it.

This Society intended and considered the above agreement to be a practical return of missionary Sunday-school work to itself as aforetime, and to be prosecuted by its agencies as far as its patrons should designate by their donations. This interpretation has been sanctioned by a resolve of the executive committee of the Home Missionary Society, adopted May 4, 1882, that "The American Home Missionary Society will, from this date, relinquish all special efforts to collect funds for this particular object, and retire from the field in favor of the Congregational Publishing Society, believing that, under present arrangements, a better success will thus be secured."

Your board of managers have received the above recorded conclusion with some satisfaction, as if its hands were now released, but with a deep sense of the increased responsibilities returned, both in carrying on the work and in regathering the interest and contributions of the friends of Sunday-school extension.

The fact should be recorded that this Society entered into the arrangement recommended by the National Council of 1876 with cordial and honest purpose to fulfill its part thoroughly, yet with an apprehension that the interest of our churches in the missionary Sunday-school work would become confused, and be lost in its transfer to a different agency. The result has been according to our fears, as its first projectors have confessed, notwithstanding we endeavored to make it a success. But since the experiment has been tried of committing an unfinished work to other hands, inexperienced, and already fully occupied with another department in the great field, and since it has been fully and cordially remitted to us again, although in a less advanced condition, your board feel more than ever that this Society is by no means a supernumerary among the Lord's laborers; but has an evident calling as a missionary helper in scattering divine truth among the destitute of our land. It also feels providentially called by the Lord of the vineyard to prosecute its own familiar work with increased earnestness, and to summon our Congregational churches to its aid with an unembarrassed confidence in their cordial and generous response.

In view of the re-transfer of its missionary work to this Society, and the more effectively to fulfill the reimposed trust, as also in ready response to many earnest requests from State conferences of Congregational churches and many Sunday-school conventions, enforced by promises of special contributions for the support of a Sunday-school missionary secretary, the board of managers appointed Rev. Albert E. Dunning as Sunday-school Secretary, and also "to discharge the duties of General Secretary until other provision be made for that secretaryship." Rev. Mr. Dunning entered upon his duties January 1, 1881, and his report of progress and work in his department is appended.

The Congregational Publishing Society is now again in full possession of the field which it was organized to occupy fifty years ago, and is equipped and ready to do heartily all for which the friends of Sunday schools and a Christian literature may furnish it the means. It has sought out, and is seeking, the best books from the best writers. It has published and has on sale standard theological works of the past and the present; books on ecclesiastical history and polity; books for infant class and adult Sunday-school libraries; lesson helps in all good variety; and not least, the children's weekly paper, known round the world as *The Well-Spring*, flowing in a wider and clearer stream, if possible, than ever. The pressing need is the restored patronage and contributions of our own Congregational Sunday schools and churches, to enable the paper to become what it can be, and ought to be, to our denomination. With their sympathy and aid, it can be far more effective in the work of helping the coming generation to be ready for the grand issues to be decided by them. With such help, its next half century will be able to report a broader, richer result. This Society, now itself again, anxiously waits the decision of the denomination which it represents in the religious literature of the land.

SUNDAY-SCHOOL DEPARTMENT.

At the time of the last Annual Report, the Sunday-school Secretary had been but a few months in office. The Society had just completed such arrangements with the American Home Missionary Society that it was at liberty to resume the Sunday-school missionary work.

More extended examination of Sunday schools in our denomination has made the necessity of a Sunday-school department constantly more apparent. The Secretary has visited, during the last year, nine State associations and conferences, has organized in various parts of the country a number of institutes and conventions, has addressed many more, besides a number of local conferences, and has been continually occupied on Sundays in representing the Society before the churches. He has also delivered courses of lectures on Sunday-school work before the students of Andover, Bangor, and Oberlin Theological Seminaries. State secretaries or committees have been appointed in thirteen States, many of whom have greatly promoted interest in the work. Blanks for statistics have been furnished them by the Society, and though the returns are, as might be expected for the first year, very incomplete, they are sufficient to point out many opportunities for improvement. They show that a considerable number of our churches have no Sunday schools connected with them. In some local conferences as many as one fourth of the churches are without Sunday schools. In a large proportion of schools the children are not taught our plans of missionary operation, nor trained to give to the benevolent work of the churches. The most important officer in the church, next to the pastor, is the superintendent. To him largely is entrusted the care of the religious training of the children, so far as the church is concerned, and the choice of teachers. But we find that, in a majority of instances, this

officer is chosen by the school without any official action of the church. In many schools little attention is paid to grading. A large number announce that no additions have been made from them during the year to the churches. In some rapidly growing sections of our country, our Sunday schools are constantly decreasing; for example, the minutes of Wisconsin show that the membership of Congregational Sunday schools in that State has fallen off fourteen per cent. in ten years; while the population has increased twenty-five per cent. in the same time.

These and other facts plainly point out the work to be done, and in many instances steps have already been taken that promise excellent results. They show anew the necessity of the fellowship of the churches. Central authority may be dangerous, but independency is weakness. Many local associations and conferences have determined to give space in their meetings to consider these facts, and the improvements to be made. They have appointed committees to evangelize the waste places. They propose to bring the superintendents, upon whom this work so much depends, into closer relations with these ecclesiastical bodies, as well as to secure the presence of the teachers.

Evidently a grave mistake has been made in so largely dropping out from our associational meetings the consideration of these most important matters on the ground that the discussions of Sunday-school affairs belong to union meetings. As a body of churches associated in fellowship as a denomination, we are bound to consider and provide for the wants of our Sunday schools. Whatever the sphere of union work, no self-appointed body of men, largely outside of our churches, can relieve us as a denomination of this duty and privilege. We are just beginning to find out this truth. The churches are aroused anew to interest in this work, as the news columns of our denominational papers show in almost every issue.

But the Secretary alone, burdened with the supervision of our Sunday-school literature, and having entire charge of the missionary work, now rapidly increasing, cannot hope to

accomplish what is being done in other denominations, in which a number of well-chosen men are employed for this work. The healthy growth of our denomination requires that the churches maintain a Sunday-school Society as efficient for its purpose as the American Board, and our other great charitable organizations; and that we give to our Sunday schools ecclesiastical recognition and nurture. What this means cannot, perhaps, be better stated than by a quotation from an address made to the last General Presbyterian Assembly. It is as follows:

> Every Assembly in America, and, in some branches of the church, nearly every Presbytery, has its special committee on Sunday schools, and devotes a special session to their interests. A few of the choicest and most practiced of our ministers have been set apart by the church to give to this work their undivided care. They are traveling from the Atlantic to the Pacific, seeking by institutes and conventions and normal classes, and by addressing synods and presbyteries, to inspire all pastors and teachers with their zeal, and to direct them to the best methods of labor. It is by such ecclesiastical recognition and nurture as this — given in the valuable publications of our boards, given by pastors and sessions and presbyteries, and by helpful leaders, sustained and commissioned by the church at large — it is by these means that our schools are to grow, and to grow into living union with the church. Under this nurture they are separated by no partition wall from the church: they are one with her, integral parts of the church: as it has been well expressed, "transepts of the cathedral, from every part of which the high altar is in sight."

When our Sunday schools are generally recognized as essentially belonging to the church, when they receive the attention they need in our deliberative assemblies, when such provision is made for training the children and youth as is explained in the quotation just cited, we may expect much more rapid and steady growth. The way is being opened for this to be done. Secretaries, chosen by local associations, are guided by the counsel of those appointed by State associations, and these look to the National Society for instruction and direction.

Sunday-School Literature.

The lesson helps issued by the Society for the present year have met with remarkable success. The circulation of the notes, quarterlies, and question books prepared by Mr. Meredith has been double that of the same grades last year. *The*

Little Pilgrim Lesson Paper has increased from 8,500 to 18,000. And we believe that the excellent question book prepared for intermediate classes by Mrs. Barrows, by being more extensively advertised, will be as heartily appreciated. Mrs. Crafts has been engaged to prepare, for 1883, in addition to the admirable paper now edited by her for primary classes, a handbook for primary teachers. With this addition, we shall have a system of lesson helps adapted to all classes, to teachers in adult and primary departments, as well as scholars of senior, intermediate, and primary grades.

The Society has often been requested, especially from the West, to prepare helps of poorer quality in paper and printing and literary work, in order to compete with the cheaper productions of this sort which flood the market. But, after mature consideration, we are convinced that the work we are called on to do requires us to maintain the principle that the best materials for teaching Christian truth will prove in the end the cheapest. Publishers of secular reading for children, such as *The Wide Awake* and *St. Nicholas*, spare no pains or cost to make it attractive. When these cheap lesson helps, with muddy type and dingy paper, are put beside the bright and entertaining secular reading, they leave on the children an impression similar to the memory of a chilly, drizzly Sunday as compared with a bright, sunny holiday. To save five cents a year on a child's religious education, at a cost of a permanent impression like that, is poor economy. The Society will, therefore, spare no pains to prepare the best aids to the study of the lesson; and we have engaged Rev. R. R. Meredith, Mrs. Barrows, and Mrs. Crafts to do the literary work for the coming year. These helps will be furnished at the lowest rates consistent with their quality; and special terms will be made for mission schools, and those who would otherwise be unable to purchase them. It must be remembered that no private gains are sought in this business, and that whatever profits there may be are used for the benefit of the churches.

It is evident that the highest efficiency of any denomination

depends on the sympathy of its members with its usages, doctrines, polity, and plans of missionary work. While sectarianism is narrow and harmful, a love for the church in which one is trained and employed seems almost necessary to Christian growth. Those who profess an equal attachment for any and all churches generally care little for any of them. This affection for the church can in no way be so permanently secured as through the Sunday schools, by early implanting in the minds of children an understanding of the history, principles, and aims of the churches in which they are trained. Evidently, then, if the churches exercise only ordinary wisdom, they will provide that the truth shall be taught in the Sunday schools according to their own views and formulas, and through lesson notes and literature prepared by their own authorized agencies. The belief of the churches of the future is being largely determined by the teaching in our Sunday schools; and it is neither politic nor wise to leave to inexperienced teachers to provide themselves, uncounseled by the churches, with lesson helps furnished by those outside, and perhaps out of sympathy with our denomination.

Many requests have been made that a doctrinal catechism be prepared and published. This work has been assigned to a committee appointed by the National Council, and may perhaps be expected the coming year.

Meanwhile, the Society has issued a short catechism on the history, character, and aims of the church, and on the polity and missionary work of Congregational churches, prepared by Rev. A. H. Ross, which is earnestly commended to the attention of pastors and teachers.

The Well-Spring meets with increasing favor. The reduction in price has secured its introduction into a larger number of schools than for several years. Several new contributors have been secured, both in this country and in Europe, and stories illustrating child-life among all classes will be presented in its pages. Original cuts have been prepared for it. The Teacher's page, which, since the beginning of the present year, has taken the place of the "Missionary Echoes," appears

to be increasingly appreciated. The news from mission fields, which is published every week on this page, brings forth frequent responses. We specially invite pastors and teachers to promote the circulation of this paper as the best means of spreading information of the very important missionary Sunday-school work of our denomination, and exciting interest in it.

The examination of Sunday-school books from various publishers, undertaken by our Committee on Sunday-school Publications, has attracted wide attention. Over nine hundred books have been examined, and many Sunday schools have availed themselves of the labors of the committee. This work will be continued, and we believe it will exalt the standard and use of Sunday-school libraries, and encourage abler writers to enter this department of literature. Summaries of statements of approved books will be published weekly in *The Well-Spring*.

Our Sunday-School Missionary Work.

The outlook in this department is encouraging. The great necessity for it is beginning to be felt. Obstacles to its success are being removed.

Our country is growing more rapidly by immigration than at any other period of its history. It is almost certain that this present year nearly one third as many people will come to the United States from the Old World as the entire population at the time of the Declaration of Independence. No church polity is better adapted to reach and christianize this immense foreign population, this new nation, than ours. Yet it has been common in the West to explain the weakness or want of Congregational churches in many localities by saying that there is no New England element for them to build upon. The idea that material for Western Congregational churches needs to be trained in New England must be abandoned, or our future mission must be very limited. If we cannot christianize foreigners at our own doors, we can hardly do it successfully in other lands. But the most hopeful, indeed,

almost the only way to reach them, is by gathering their children into Sunday schools. Our churches already established in these new regions grow by reaching beyond to new settlements to plant Sunday schools, and by continuing to care for them till they become churches. The theory that we can provide no means to evangelize a community till a church is ready to be formed has proved itself a mistake. Our home missionaries generally agree in saying that the Sunday school must usually precede the church in new lands. A denomination that is not fitted to plant Sunday schools, and to employ men to do it, is not fitted to live. In our country in these days it could not live, had not the voluntary work of individuals in a measure met the want for which the denomination failed to provide. If outside agencies assume to do this work for us, and resent our efforts, it is an impertinence. We can no more wisely leave this work to them than we could the planting of churches.

The present immense immigration affords a field for this work almost unlimited. Families in great numbers, with no religious education, or with ecclesiastical relations not adapted to quicken religious life, are easily accessible through their children, who may be gathered into Sunday schools, and guided to Christian character and Christian citizenship. The necessity of missionaries to give their whole time to this work of planting Sunday schools in regions now rapidly filling up with a foreign population has been repeatedly urged on our board by Home Missionary Superintendents, the resolutions of associational meetings, and from other sources, and the board have voted to enter on this work as soon as the gifts of the churches indicate that this advance movement will be sustained. Negotiations looking to the appointment of such missionaries are now pending.

We believe, also, that the proper agency within the denomination to conduct this work is the Congregational Publishing Society. That the transfer of this work seven years ago to the American Home Missionary Society was a mistake is evident from the following reasons:

1. Because of the evident decrease of interest which followed the transfer. By the terms of agreement between the two societies, the Congregational Publishing Society ceased to solicit contributions for Sunday-school work, and "the Home Missionary Society was to furnish all its supplies of books and literature exclusively through the Congregational Publishing Society." In 1873, the year before the change was proposed, the Congregational Publishing Society received for its benevolent work, $12,223.75. In 1879, when the new arrangement had been three years in operation, the amount expended through both societies was $1,463.14.

2. Because the change did not promote the use of lesson helps issued by the denomination. Of the small amount collected by the Home Missionary Society during the years of this arrangement, less than 60 per cent. was expended through the Publishing Society. The greater portion of Home Missionary Sunday schools did not use our lesson helps or periodicals, and it was natural to expect that their sympathies with the Sunday-school work of our denomination would be weakened. In all denominations a publishing society has been found necessary in order to carry on this work. Text-books for teachers, lesson helps, dissemination of instruction concerning methods — all this is mainly done through the press. A single Sunday school can hardly be carried on in these days without a papyrograph or hektogram. If there is to be a Sunday-school department in our denomination, it should be connected with the Publishing Society.

3. Because the Sunday-school work that is merely an attachment to a society organized for other purposes, cannot meet the needs of the denomination. Our Society has aided, during the last year, nearly all the Sunday schools connected with the New West Education Commission. It has responded to many earnest appeals from those connected with the American Missionary Association and the Woman's Home Missionary Society. City missionary societies look to us for literature. We have sent maps and other aids to schools connected with the American Board. Some of the

teachers connected with its missions, being supplied with advance sheets of our lesson helps, will use them the coming year. Many enterprises have been started in individual churches that would not have been undertaken had not aid been afforded by the Society. While the Sunday-school work was in charge of the Home Missionary Society, none of these had any source of aid to which they could appeal.

4. Because this arrangement permitted nothing more, even to Home Missionary Sunday schools, than furnishing literature. The work required is much broader than this. Repeated appeals have been made to this Society from Oregon, and Washington Territory, from southwestern Missouri, and elsewhere, urging the appointment of Sunday-school missionaries to plant Sunday schools in newly-settled regions and bring them under the care of the churches.

These and other reasons having been presented to the secretaries of the Home Missionary Society by our Sunday-school Secretary, some time since, the following note was in due time received in reply:

> At a meeting of the Executive Committee of the American Home Missionary Society, duly convened in the Society's rooms in the city of New York, May 4, 1882, the following order was adopted and entered upon their minutes, viz.:
>
> *Resolved*, That in deference to the wishes of the Congregational Publishing Society, kindly conveyed by its Secretary, and with the hope of promoting unity and efficiency in prosecuting the missionary Sunday-school work, the American Home Missionary Society will from this date relinquish all special efforts to collect funds for this particular object, and retire from the field in favor of the Congregational Publishing Society, believing that, under present arrangements, a better success will thus be secured.

By vote of our board, the work thus transferred to it was accepted, and the Home Missionary Executive Committee was so informed.

The way is now open for a more vigorous prosecution of this work in coöperation with all our benevolent societies.

During the last year the receipts for benevolent work have been $5,443.27, against $2,407.68 the previous year. Nearly three fourths of this sum was received during the last six months, showing a steadily increasing interest.

The Society has aided, during the year, 412 Sunday schools,

in all parts of the country. It is estimated that they contain about 3,500 officers and teachers and 20,000 scholars; that about half of them were aided in their beginning; and it is known that many of them would not have been planted had it not been for the aid and encouragement extended to them by this Society. In addition to these grants, more than 200 missionaries and Sunday-school superintendents have been furnished with books and tracts. Special gifts have been received for this purpose, and many grateful acknowledgments have come to us in reply.

The number of applicants for aid has of late much increased, mostly from those desiring to establish new schools. Several of those aided to start last year have become self-supporting, and from some of them churches have already grown.

It is estimated that there are at present about 4,000 Sunday schools connected with churches more or less dependent on our benevolent organizations. We are satisfied that this number may be largely increased by the formation of new schools, if means are furnished for the work. We are constantly in receipt of letters from Home Missionary superintendents, pastors, and others, concerning regions in which there are no religious services, and where the children run wild; where, if books and papers to attract them can be furnished, persons are ready to gather them into Sunday schools. No opportunities can be offered which will yield greater returns for the investment than these.

Money is needed, also, to pay the salaries of Sunday-school missionaries to be employed in planting Sunday schools in regions now being rapidly settled by immigrants.

The proposal at first made by the Society that the salary of the Sunday-school Secretary be provided by special contributions from Sunday schools has not been found practicable. Many schools that were glad to give to the work, objected to making special contributions for a specific part of that work. A considerable part of the labors of the Sunday-school Secretary are as really missionary as of those specially employed to

plant Sunday schools. The board have therefore determined to appropriate from the benevolent contributions such a portion of his salary as the profits of the business department fail to provide.

The Board of Managers have voted to keep the accounts of the benevolent department entirely separate from those of the business department. Money for the former will be deposited to the name of the Treasurer, and subject to his order. All contributions for the Sunday-school work will be applied solely to that purpose. No money given is applied to the business department unless by request of the donors.

The want of a publishing fund has been felt more than ever during the last year. It is expected by many that our Sunday-school department will be as vigorously maintained as those of other denominations, which have at their command hundreds of thousands and even millions of dollars. We believe that in quality the present issues of our Society compare favorably with those of any other. But it is evident that our operations must be greatly restricted, unless means are soon provided to publish text-books and other literature demanded by the increasing interest in Sunday-school work. Such a fund is also a necessity in order to publish the general literature needed to promote the interests of the denomination. The increased value of the Society to the churches by a capital sufficient to carry a full line of books, must be apparent to every business man. This Society has now reached its fiftieth year. Opportunity for greatly enlarged usefulness opens before it. While colleges are endowed liberally by Congregationalists, and institutions outside the denomination are freely aided, this, whose strength would add to the efficiency of all our benevolent organizations, ought not to be neglected.

But while we urgently appeal for a publishing fund to promote the work of the Society, it should be distinctly understood that the contributions of the churches and Sunday schools are all applied to the benevolent department, unless by special request of the givers they are otherwise directed.

We estimate that for our benevolent work the coming year

not less than $25,000 will be required. This sum, if shared by all our churches and Sunday schools, would not be a burden on any. But unless many importunate calls are to be denied, the gifts must be largely increased over the last year. This cause should receive some expression of sympathy from every church and school in our denomination. This good work is at the fountain of all the enterprises to be promoted by Congregational churches; it cannot fail to benefit largely and permanently every department of Christian labor carried on by the denomination, to promote the conversion of multitudes, and to increase the intelligence and consecration of Christians throughout the entire country.

A comparison of the census report for 1880 with the reports of the International Sunday School Association shows that there are in the United States 14,962,000 children of school age, while the number enrolled in the Sunday schools is 6,963,000. This includes those of all ages. A comparison of the statistics in different States shows that, in almost every one, those yet to be gathered into the Sunday school are more in number than those already in it. For example, the number of children who are of school age, and are outside of the Sunday school, is: in Maine, 137,000; Massachusetts, 91,000; New York, 822,000; Pennsylvania, 445,000; Ohio, 453,000; Illinois, 497,000; Minnesota, 216,000; Nebraska, 61,000.

Is there not a field for work presented by these figures from which the churches of our denomination cannot turn aside?

PAST OFFICERS.

It may be of historic interest to insert here a list of the past presidents, secretaries, treasurers, and depository agents of the societies now united as one.

MASSACHUSETTS SABBATH SCHOOL UNION.

PRESIDENT:

Hon. William Reed, of Marblehead, from . . . 1826 to 1832

SECRETARIES:

Mr. Gerard Hallock, from . . . . . 1826 to 1827
" Stephen Fessenden, from . . . . . 1827 to 1828
Rev. Artemas Bullard, from . . . . . 1828 to 1832
Mr. George E. Head, from 1832

AGENTS:

Agent of the American Tract Society, from . . . 1826 to 1828
Mr. Samuel N. Tenney, from . . . . . 1828 to 1829
" Christopher C. Dean, from . . . . . 1829 to 1832

AS THE MASSACHUSETTS SABBATH SCHOOL SOCIETY.

PRESIDENTS:

Hon. William Reed, of Marblehead, from . . . 1832 to 1837
" Alfred D. Foster, of Worcester, from . . . 1837 to 1838
" Samuel T. Armstrong, of Boston, from . . . 1838 to 1847
and . . . 1848 to 1850
" Samuel Hubbard, of Boston, from . . . . 1847 to 1848
" Samuel H. Walley, of Roxbury, from . . . 1848 to 1868
" Charles T. Russell, of Boston, from . . . 1868

SECRETARIES:

Rev. Christopher Marsh, from . . . . . 1832 to 1834
" Asa Bullard, from . . . . . 1834 to 1868

AGENTS:

Mr. Christopher C. Dean, from . . . . 1832 to his death, 1854
" Moses H. Sargent, from . . . . . 1854 to 1868

THE DOCTRINAL TRACT AND BOOK SOCIETY.

PRESIDENTS:

Hon. Lot M. Morrill, from . . . . . 1829 to
Rev. Leonard Woods, D.D., from . . . . . to 1854

SECRETARIES:

Rev. Jonas Perkins, from . . . . . 1829 to 1848
" Sewall Harding, from . . . . . 1848 to 1854

AS THE CONGREGATIONAL BOARD OF PUBLICATION.

PRESIDENTS:

Rev. Leonard Woods, D.D., from . . . . . 1854 to 1855
" Jacob Ide, D. D., from . . . . . 1855 to 1868

SECRETARIES:

Rev. Sewall Harding, from . . . . . 1854 to 1862
" Mortimer Blake, D.D., from . . . . . 1862 to 1867
" Sereno D. Clark, from . . . . . 1867 to 1868

AS THE CONGREGATIONAL SABBATH SCHOOL AND PUBLISHING SOCIETY, UNITED.

PRESIDENT:

Hon. Charles T. Russell, from . . . . . 1868 to 1871

SECRETARY:

Rev. Asa Bullard, from . . . . . 1868 to 1871

AGENT:

Mr. Moses H. Sargent, from . . . . . 1868 to 1871

AS THE CONGREGATIONAL PUBLISHING SOCIETY.

PRESIDENTS:

Hon. Charles T. Russell, from . . . . . 1871 to 1878
Dea. J. Russell Bradford, from . . . . . 1878 to 1880
" Ezra Farnsworth, from . . . . . 1880 to 1881
Samuel B. Capen, from 1882

SECRETARIES:

General, Rev. Asa Bullard, from . . . . . 1871 to 1875
" " William Barrows, D. D., from . . . 1871 to 1873
" " Charles B. Rice, from . . . . . 1873 to 1875
" " John O. Means, D.D., from . . . 1875 to 1881
" " Mortimer Blake, D. D., from . . . 1881
Sunday school, Rev. Albert E. Dunning, from . . . 1881

TREASURERS:

Edward Gay, from . . . . . 1878 to 1880
E. Lawrence Barnard, from 1880

AGENTS:

Mr. Moses H. Sargent, from . . . . . 1871 to 1877
" George P. Smith, from 1877

Members of the Board of Managers, with the Dates of Election and of Retirement.

	Elected.	Retired.	Years Served.
Rev. Amos A. Phelps, Boston, . . .	1832	1834	2
Dea. John Gulliver, Boston, . . .	1832	1834	2
Rev. Rufus Anderson, D.D., Boston, . .	1832	1838	6
Dea. Julius A. Palmer, Boston, . . .	1832	1838	6

	Elected.	Retired.	Years Served.
Dea. Charles Stoddard, Boston,	1832	1838	6
Rev. L. Ives Hoadley, Boston,	1832	1839	7
Hon. William B. Banister, Newburyport,	1832	1838	6
Rev. Sylvester Holmes, New Bedford,	1832	1839	7
" Milton Badger, Andover,	1832	1836	4
Samuel H. Archer, Salem,	1832	1838	6
Rev. John Maltby, Sutton,	1832	1836	4
" Nehemiah Adams, Cambridge,	1832	1839	7
" William A. Stearns, Cambridgeport,	1834 1848	1838 1857	13
" Daniel Crosby, Charlestown,	1835	1842	7
Samuel H. Walley, Boston,	1834 1842	1839 1850	13
Thomas A. Davis, Boston,	1835	1838	3
David Peabody, Worcester,	1835	1838	3
James Bates, Newton,	1837	1839	2
Rev. Silas Aiken, Boston,	1837	1848	11
Moses L. Hale, Boston,	1837	1871	34
George W. Heard, Boston,	1837	1843	6
Jesse Kimball, Bradford,	1838	1839	1
Rev. William M. Rogers, Boston,	1839	1850	11
" John S. C. Abbott, Roxbury,	1839	1841	2
" John Nelson, Leicester,	1839	1841	2
Charles Kimball, Ipswich,	1839 1837	1840 1877	41
Rev. Artemas Boies, Boston,	1840	1841	1
" Alexander McClure, Malden,	1840 1851	1842 1852	3
" J. A. Albro, Cambridge,	1840	1867	27
" Parsons Cook, Lynn,	1840	1841	1
" Amos Blanchard, Lowell,	1840	1843	3
" George W. Blagden, Boston,	1841	1853	12
" William I. Budington, Charlestown,	1841	1857	16
" Abijah R. Baker, Medford,	1841	1857	16
Charles Scudder, Boston,	1842 1845	1843 1863	19
Philip Greeley, Jr., Boston,	1842	1857	15
William T. Eustis, Boston,	1842	1843	1
Rev. Hubbard Winslow, Boston,	1843	1844	1
" J. H. Towne, Boston,	1843	1848	5
Charles T. Russell, Boston,	1843	1877	34
Rev. John Humphrey, Charlestown,	1844	1847	3
" Augustus C. Thompson, Roxbury,	1847	1851	4
" J. B. Waterbury, Boston,	1849	1858	9
" Benjamin Tappan, Jr., Charlestown,	1850	1862	12
Alpheus Hardy, Boston,	1851	1865	14
Rev. James H. Means, Dorchester,	1852	1877	25

	Elected.	Retired.	Years Served.
Rev. Edward N. Kirk, Boston,	1853	1854	1
James M. Gordon, Boston,	1854	1857	3
Rev. Aaron C. Adams, Malden,	1844	1857	13
" James M. Hoppin, Salem,	1856	1862	6
" Alexander J. Sessions, Melrose,	1856	1874	18
" J. M. Manning, Boston,	1856	1874	18
" George Richards, Boston,	1856	1862	6
" Daniel L. Furber, Newton Centre,	1858	1872	14
" Daniel R. Cady, West Cambridge,	1861	1879	18
" James O. Murray, Cambridge,	1861	1865	4
" Alonzo H. Quint, D. D., Jamaica Plain,	1861 1865	1864	
Edward S. Tobey, Boston,	1862	1865	3
Rev. Edmund K. Alden, Boston,	1864	1874	10
George Hyde, Charlestown,	1864	1865	1
Marshall S. Scudder, Grantville,	1865	1876	11
Loring Lothrop, Boston,	1865	1871	6
Rev. J. E. Rankin, Charlestown,	1867	1871	4
" Edwards A. Park, D.D., Andover,	1868	1873	5
" William Barrows, D.D., Reading,	1868 1873	1871 1874	4
" Henry M. Dexter, D. D., Boston,	1868	1874	6
" Mortimer Blake, D.D., Taunton,	1868		
" Edwin B. Webb, D.D., Boston,	1868		
" E. P. Marvin, D. D., Winchester,	1868	1874	6
" Alexander McKenzie, D.D., Cambridge,	1870		
" J. W. Wellman, D.D., Newton,	1870		
" George S. F. Savage, D.D., Chicago, Ill.,	1870	1873	3
" Edwin P. Goodwin, D.D., Chicago, Ill.,	1870	1873	3
" S. E. Herrick, D.D., Boston,	1871	1882	11
" Charles B. Rice, Danvers,	1873		
" Joseph B. Clark, Boston,	1873	1882	9
" Benjamin F. Hamilton, Roxbury,	1873		
" John O. Means, D.D., Boston,	1874	1882	8
Elbridge Torrey, Boston,	1876	1878	2
J. Russell Bradford, Cambridge,	1878		
Hon. Robert R. Bishop, Newton,	1878	1881	3
Edward Gay, Malden,	1878	1881	3
Rev. J. T. Duryea, D.D., Boston,	1879		
William H. Wardwell, Newton,	1880		
Rev. George M. Boynton, Jamaica Plain,	1881		
Barna S. Snow, Boston,	1881		

BUSINESS DEPARTMENT.

The total sales amount to $93,363.73, as against $84,196.65 the previous year. There is a net gain over all expenditures of $2,443.03. The property of the Society, mostly plates, copyrights, books, sheet stock, and fixtures, is estimated, on its actual market value, at $35,127.67, as against $32,684.64 last year. This encouraging gain appears to be permanent, and the business affairs of the Society are in good condition, except that its operations are much restricted for want of a Publishing Fund.

NEW PUBLICATIONS FROM MAY 1, 1881, TO MAY 1, 1882.

GALILEE IN THE TIME OF CHRIST. By Rev. Selah Merrill, D.D. 16mo, pp. 159. Price $1.00.

PUNCHARD'S CONGREGATIONALISM. Vol. V. 12mo, pp. 694. Price $2.00.

CHURCH OF GOD: A Catechism. By Rev. A. H. Ross. Paper, 18mo, pp. 43. Price 10 cents.

HAROLD DORSEY. By Mary D. Chellis. 16mo, pp. 379. Price $1.25.

MONDAY CLUB SERMONS. 12mo, pp. 464. Price $1.50.

HELPS TO A LIFE OF PRAYER. By Rev. J. M. Manning, D.D. 16mo, pp. 159. Price $1.00.

PILGRIM QUESTION BOOK. By Rev. R. R. Meredith. 18mo, pp. 208. Price 15 cents.

LITTLE PILGRIM QUESTION BOOK. By Mrs. William Barrows. 18mo, pp. 205. Price 15 cents.

NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1882. By Rev. R. R. Meredith. First and Second Quarter. 16mo, pp. 205. Price $1.00 per year.

PILGRIM QUARTERLY. By Rev. R. R. Meredith. 4to, pp. 160.

PILGRIM LESSON PAPER. By Rev. R. R. Meredith. Monthly. 8vo, pp. 96.

LITTLE PILGRIM LESSON PAPER. By Mrs. W. F. Crafts. Weekly. 8vo, pp. 104.

WELL-SPRING. Volume 38.

MINUTES OF THE MASSACHUSETTS GENERAL ASSOCIATION, 1881. 8vo, pp. 166. Price 35 cents.

CHILDREN AT THE CHURCH DOORS. A Tract. 18mo, pp. 12.

HINTS ON SUNDAY SCHOOL LIBRARIES. A Tract. 18mo, pp. 8.

Also reissues of fifty-seven volumes of our previous publications.

TREASURER'S REPORT, APRIL 30, 1882.

BUSINESS DEPARTMENT.

RECEIPTS.

From cash sales for the year	$28,333.82	
" " collected for goods sold on credit	42,221.29	
" " for rent of desk	100.00	
" " received for Sunday School Secretary	614.19	
		$71,269.30
Cash on hand, May 1, 1881		4,739.55
		$76,008.85

EXPENDITURES.

Manufacturing Department:

Printing, Books, and Periodicals, including Paper for Quarterly	$7,949.09	
Stereotyping	2,525.56	
Binding books	3,353.59	
Paper for books, W. S. & L. P. L. P.	3,745.11	
		$17,573.35
Miscellaneous Books, Bibles, etc.		34,148.41

Editorial and Literary Department:

Copyright of Books and Communications for the Society's Periodicals	$552.85	
Editorial and Literary work and Supervision of *Well-Spring* and *Lesson Papers*	2,314.03	
		2,866.88

Administration:

Secretary	$248.84	
Sunday School Secretary	3,000.00	
Traveling Expenses of Secretaries	494.50	
Agent and Assistants	6,761.18	
Rent, Taxes, and Insurance	3,105.32	
Advertising	1,107.41	
Annual Meeting	18.42	
Postage, Freight, Paper, Twine, and Cartage	1,658.99	
		16,394.66

Missionary Service:

Western Agent	$50.00	50.00
Cash on hand, April 30, 1882		4,975.55
		$76,008.85

Total sales for the year $91,363.73

TREASURER'S REPORT, APRIL 30, 1882.

ASSETS AND LIABILITIES, APRIL 30, 1882. [*Per Agent's Report.*]

ASSETS.

Sheet stock	$4,167.80	
Bound stock	9,498 92	
Miscellaneous stock	4,339.91	
Stereotyped plates	10,108.72	
Wood-cuts and engravings	5,611.08	
Store fixtures	1,200.00	
		$34,926.43
Amount due the Society on account		14,668.67
Cash on hand		4,975.55
		$54,570.65

LIABILITIES.

Notes payable	$5,014.82	
Outstanding bills	8,393.76	
Amount due Benevolent department	5,000.00	
" " " " being excess of donations over grants for the year	1,034.40	
		19,442.98
Net assets or capital stock		$35,127.67
" " 1881		32,684.64
Gain		$2,443.03

BENEVOLENT DEPARTMENT.

Permanent Fund:

Amount standing to the credit of this department last year	$5,500.00	
Legacy of Abigail Hale, Springfield, Mass.	1,032.50	
		$6,532.50

Donations:

Receipts from Churches, Sabbath Schools, and individuals *	$5,443.27	
" on account of Sunday School Secretary's salary	614.19	
Interest on Benevolent fund	200.00	
Excess of receipts over grants last year	155.35	
		$6,412.81
Appropriated to Sunday School Department	$1,814.19	
Grants during the year	3,564.22	
		5,378.41
Balance, excess of donations over grants †		$1,034.40

TOTAL PROPERTY OF THE SOCIETY, APRIL 30, 1882.

Business Department, as per Agent's Report	$35,127.67	
Benevolent Department, Permanent Fund, as above	6,532.50	
		$41,660.17
Total property, last year		$38,184.64

E. LAWRENCE BARNARD, *Treasurer.*

The above account has been examined and found to be correct.

W. H. WARDWELL, *for the Finance Committee.*

* Acknowledgment of contributions is not made in the Report as heretofore, but is made each month in the *Well-Spring*.

† This balance is reserved with the expectation of employing missionaries to do Sunday-school work on the frontier.

Life Members, 1881 and 1882.

Barnard, E. Lawrence	Andover.
Basford, Henry, Jr.	Roxbury.
Beach, Rev. D. N.	Wakefield.
Bicknell, T. W.	Dorchester.
Bigelow, H. C.	Dedham.
Bowman, Marcia R.	Cambridge.
Boynton, Rev. Geo. M.	Jamaica Plain.
Browne, T. L.	Dedham.
Bullock, E. O.	Wellesley Hills.
Burnham, Rev. M.	Roxbury.
Burrill, A. W.	Dorchester.
Bush, Chas. F.	Dorchester.
Capen, Samuel B.	Jamaica Plain.
Carter, C. W.	Quincy.
Coit, Rev. Joshua	Lawrence.
Crosby, Cyrus F.	East Somerville.
Field, John W.	Dorchester.
Fowle, L. W.	Woburn.
Frary, Rev. L. H.	Weymouth.
Gardner, Charles R.	Roxbury.
Guild, Calvin	Dedham.
Guild, J. H.	West Roxbury.
Hardwick, B. C.	Dorchester.
Harris, Mabel E.	Cambridge.
Hersey, Geo. E., Jr.	Roxbury.
Hill, C. W.	Roxbury.
Hutchins, C. H.	Worcester.
Ilsley, D. P.	Chelsea.
Ireson, W.	Roxbury.
Knowles, Dea. F. B.	Worcester.

Lincoln, H. B.	Worcester.
Loker, Miss S. W.	Roxbury.
Marshall, Andrew	Roxbury.
Meredith, Rev. R. R., D.D.	Boston.
Merriman, Rev. W. E., D.D.	East Somerville.
Moore, Henry M.	East Somerville.
Noyes, Henry D.	Hyde Park.
Packard, Rev. Edw. N.	Dorchester.
Pollard, J. G.	Woburn.
Proctor, Dea. John C.	Roxbury.
Skinner, T. J.	Wakefield.
Snow, Chas. N.	Jamaica Plain.
Southgate, Rev. C. M.	Dedham.
Stone, A. M.	Worcester.
Titsworth, Rev. A. J.	Chelsea.
Tuttle, Julian W.	North Haven, Conn.
Vose, George	Dorchester.
Wardwell, Wm. H.	Newton Centre.
Warren, Mrs. Samuel	Belchertown.
Wellman, Edward W.	Malden.
Winch, Geo. F.	Boston.
Wiswall, Dea. Artemas	West Roxbury.

ART. 11. *Section 1.* The Secretary shall have charge of the benevolent operations of the Society; ascertain the wants designed to be met, and secure contributions; represent the Society, and present its objects before the Churches and Conferences, East and West; conduct its correspondence; make and keep its records; keep the records of and prepare the business of the Board of Managers; make a quarterly report to the Board, and prepare the Annual Report of the Board.

Section 2. He shall also have charge of procuring and examining books and manuscripts suitable for publication, and of the proper editing and publication of books and periodicals approved for publication. To this end the Board may provide such assistance as it deems needful, by whom the literary work may be performed under his general direction.

Section 3. Whenever the Society shall elect a Sunday-school Secretary, or whenever the Board of Managers shall appoint one, as they may, he shall perform such of the above and other duties as the Managers shall designate, and under their direction.

ART. 12. It shall be the duty of the Treasurer to take charge of the contributions and funds for the Benevolent Department, to attend the meetings of the Managers whenever requested, and to furnish seasonably to the Committees on Finance and Charities such items as may be necessary for their quarterly reports to the Board; and he shall present to the Society, at its Annual Meeting, a detailed report of the business of the Depository as furnished by the Finance Committee.

ART. 13. At the first meeting of the Board of Managers after the Annual Meeting of the Society, an agent of the Depository, and the following Standing Committees for the year, shall be appointed by ballot; viz., one on Sabbath-school publications, one on Theological and General publications other than those intended for Sabbath schools, one on Finance, and one on Agencies and Disbursing Charities.

These Committees shall consist of such a number as the Board may, from time to time, determine. They shall make quarterly reports in writing of their doings to the Board.

The choice of Agent of the Depository shall be made upon nomination of the Finance Committee.

ART. 14. To the respective Committees on Publications the Secretary shall refer, for examination, all books and manuscripts, with his written opinion. When approved by the proper Committee on Publications, such works shall be published in the order of approval, unless the Finance Committee in any case shall advise the Committee on Publications that it is inexpedient. The Secretary shall be Clerk of each Committee on Publications.

ART. 15. It shall be the duty of the Committee on Finance to fix all salaries, and to direct the Agent of the Depository in regard to the manner in which the whole business of the Depository shall be conducted, subject to the approval of the Board, and present annually a detailed report of receipts and expenditures, and of the financial condition of the Society.

No money shall be drawn from the treasury, except with the approbation of the Committee on Finance.

ART. 16. It shall be the duty of the Committee on Agencies and Charities to appoint all necessary agents not otherwise provided for, direct their operations, and determine the distribution of donations, subject to the revision of the Board.

ART. 17. These By-Laws may be amended or altered at any regular meeting of the Society, by a vote of three fourths of the members present, provided the nature of such amendment or alteration is stated in the call for the meeting.

For Sunday Schools in 1883.

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FOR TEACHERS. Meredith's Notes on the International Lessons. In four parts. Price $1.00 per year, postpaid.

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INTERMEDIATE DEPARTMENT. Little Pilgrim Question Book. By Mrs. Wm. Barrows. Price 15 cts.

PRIMARY DEPARTMENT. 1. A Hand-Book for Mothers and Primary Teachers, price $1.00; specimen sheets free. 2. Little Pilgrim Lesson Paper; four pages; original cuts; beautiful songs; 25 cts. per year, weekly. The helps for the Primary Department are prepared by Mrs. W. F. Crafts. of Brooklyn.

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Congregational Publishing Society,

GEO. P. SMITH, Agent. BOSTON.